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Cil r'a Bliocadras féru
 Par deseur l'orle del escu,
 Emmi le vis, parmi le cière,
 Que par le hateriel derrière
 Parut tous li fiers de la lanca.

There are other incidents where the French text differs in a similar way from the corresponding versions mentioned above. They form, it seems to me, another link in the chain of evidence showing that Chrétien's poem can not be the "original" from which the other writers drew.

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THE ANGLO-SAXON *Juliana*

At the suggestion of Professor Strunk, I give here some titles supplementary to the bibliography in his edition of *Juliana*, 1904. Though doubtless incomplete, the list may be of use to students of the poem. The division and arrangement are those of Professor Strunk.

I. Editions

1904. W. Strunk, jr., *Juliana*, pp. xlv + 1 + 133. Boston. Reviewed in *Athenaeum*, April 29, 1905, i. 529; by G. Binz, *Englische Studien*, xxxvi. 130 (1906); by F. Holthausen, *Literaturblatt für germanische und romanische Philologie*, xxviii. col. 10-13 (1907); by R. Imelmann, *Anglia Beiblatt*, xix. 1-8 (1908).

1913. An extract, ll. 494-505, is printed in F. Klaeber's *The Later Genesis and other Old English and Old Saxon Texts relating to the Fall of Man*, p. 42. Heidelberg.

III. Translations

1906. C. W. Kennedy, *The Legend of Saint Juliana translated from the Latin of the Acta Sanctorum and the Anglo-Saxon of Cynewulf*. Princeton.

1910. C. W. Kennedy, *The Poems of Cynewulf*, pp. 129-152. London. [This volume contains a bibliography.]

IV. Language, Collation, Textual Criticism

1905. F. Klaeber, "Cynewulf's *Juliana* l. 293 f.," *Anglia Beiblatt*, xvi. 227.

1905. G. P. Krapp, "Parenthetical Exclamations in Old English Poetry," *Modern Language Notes*, xx. 36.

1906. G. P. Krapp, *Andreas and The Fates of the Apostles*, pp. lvi. lvii. Boston.

1907. M. Trautmann, "Berichtigungen, Erklärungen, und Vermutungen zu Cynewulfs Werken," *Bonner Beiträge zur Anglistik*, xxiii. 92-97, 137.

VI. Author and Date, Literary Criticism

1907. C. F. Brown, "The Autobiographical Element in the Cynewulfian Rune Passages," *Englische Studien*, xxxviii. 196-233.

1908. G. Grau, *Quellen und Verwandtschaften der älteren germanischen Darstellungen des Jüngsten Gerichtes*, pp. 157-162. Halle.

1908. K. Jansen, *Die Cynewulf-Forschung von ihren Anfängen bis zur Gegenwart*. Bonn. Reviewed by A. Mawer, *Modern Language Review*, v. 396; by T. Schmitz, *Anglia Beiblatt*, xxii. 6-8; by C. Brown, *Englische Studien*, xlv. 98-101 [some additional titles, p. 100].

1910. G. A. Smithson, "The Old English Christian Epic: A study in the plot technique of the Juliana, the Elene, the Andreas, and the Christ, in comparison with Beowulf and with the Latin literature of the Middle Ages," *University of California Publications in Modern Philology*, i. 303-400.

1911. T. Schmitz, "Die Cynewulf-Forschung 1908 und 1909," *Anglia Beiblatt*, xxii. 337-340.

[Titles given by Jansen and by Schmitz are given separately here only when the bearing on *Juliana* seems sufficient to justify the repetition.]

1911. F. Tupper, "The Philological Legend of Cynewulf," *Publications of the Modern Language Association of America*, xxvi. 235-279.

1912. F. Tupper, "The Cynewulfian Runes of the Religious Poems," *Modern Language Notes*, xxvii. 131-137.

VII. The Legend

1912. E. Brunöhler, *Über einige lateinische, englische, französische, und deutsche Fassungen der Julianen-Legende, mit einem Abdruck des lateinischen Textes dreier Münchner Handschriften*. Diss., Bonn.

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MILTON'S *L'Allegro* AND *Il Penseroso*

It seems a little strange that Charles Diodati, the son of an Italian physician living in London, whom Milton met at the St. Paul Grammar School, and with whom he formed such a strong friendship has never been mentioned as the possible model for *L'Allegro*. The letters of the two friends reveal opposite natures that correspond respectively to the characters portrayed in *Il Penseroso* and *L'Allegro*, one, studious, serious; the other, light-hearted, nature-loving. Milton writes for instance,